

# The Athenian Mercury.

Saturday, June 11. 1692.



## A Continuation of our Answer to the Quakers.

**T**He first thing we charge upon the Quakers, is their speaking contemptibly of the Bible, which we prov'd against 'em in our last Mercury.

2. They deny the *Scriptures* to be necessary. Thus the greatest man they ever had, *Sam. Fisher*, in his *Rusticus ad Academicos*, p. 112. "Had the *Scripture* never been nor were it more to be, as it must moulder once, tho' I'm free it shou'd stand its time, (that's Civil, but observe the reason) to cast out such men as wou'd cast off the Light and Spirit, yet the *Word of God* is still as useful as ever, being that by which all is upheld for ever, when the *Scripture* shall moulder and come to nought. And accordingly *Barclay* in his 6 Proposition, p. 68. "The Knowledge of Christ's Death and Sufferings, as declar'd in the *Scriptures*, is not absolutely needfull to those from whom God hath withheld it.

3. They equal *Apocrypha* with the *Scriptures*, (no great Argument of their hating the *Papists*.) This we confess we suspected, when we found *Sam. Fisher* so frequently quoting it in his Works, but were satisfy'd o't, before we had read him half over, at least as to great part, if not all of those Books. Thus he, p. 77. of his Book already quoted, "As for the Books which ye sprinkle with the Name of *Apocryphal*, is there nothing among 'em that may be judg'd of as *Divine Authority* as some of those particular Letters to private men, that of *Paul to Philemon*, &c? And lower, 'Tis indeed the *Faith*, or rather *Infidelity* of such as call themselves *Reformed Churches*, (pretendu Reformer, as the French have it) that all those Books call'd *Apocrypha*, are in no wise of such *Divine Original* as those ye call *Canonical*: And agen, If such *Synods*, either ancient or modern, as have shoulder'd out all those from sharing with the other *Writings* in what they lay just claim to, had been as spiritually discerning as they were spiritually blind, shallow and undiscerning, they wou'd have been cause to have joyn'd some at least of those *Apocryphal Scriptures* to an equal participation of the plea of *Divine Original* and Inspiration with the rest: And p. 78. This I declare to the whole World as my *Faith* concerning 'em, That whatever is truly to be predicated of the one, or can be pleaded solidly on the behalf of the one, which you call your *Canon*, as to the *Divinity* of their *Original*, the same may be pleaded on the behalf of not a few of the other.—Add in particular he Instances in 2d. *Esdras*, Epistle of *Jeremiah*, *Ecclesiasticus*, *Wisdom of Solomon*, nay *Tobit* with his Dog and all, which is, as he says, most preciously *Doctrinal* and *Prophetical*, after which he pretends to answer all those Arguments which the *Protestants* use against the *Papists* to invalidate the *Authority* of these *Writings*, and answers 'em in the same way that the *Papists* do—whence vve may judge whether he travel'd to *Rome* for nothing.

Part 4. They not only equal the *Apocrypha*, but their own *Writings* with it, the ready way to make it both *Blasphemy* and *Nonsense*. Yet this they must do, because they hold their Ministers *infallible*, and deny any true *Ministry* but what is so. *G. Fox* in his *Great Mystery*, p. 12. "How can ye be Ministers of the Spirit, and not of the Letter, if ye be not infallible? And *Hawgil* in his *Antichrist's Volunteer* defeated, "He hath deny'd the *Infallible Spirit*, from which all the Ministers ministered, and all the Prophets prophesied, and spake as they were mov'd by the Holy Ghost. This they actually affirm of their own *Writings*, and

have learnt to be *Gods Ape*, as well as the *Spirit of Delusion*, which we wish does not too often act 'em — Their style is the same with the *Scriptures*, see the already mention'd *Geo. Roff*, "To thee *Oliver Cromwell*, thus saith the Lord: And *G. Fox Junior*, p. 55. "What I have here written, is the words which the Father who is one with the Son, gave me to write. And that branded *Blasphemer*, *Naylor*, (whom they to this day imitate, defend and admire) in his *Love to the lost*, "The Word of the Lord to his beloved City. Their own *Writings* it seems are the *Word of God*, tho' the H. *Scripture* must not have that honour. And indeed they more than equal their own *writings* unto 'em, for they plainly prefer 'em before 'em; since they never give such *Title* to the *Scripture* as to their own *Books*, or vice versa. — They read their own *Epistles* publickly in their *Churches*, but never read *Gods Word* there that we cou'd hear of; nay, the omission is charg'd home upon 'em by *Fran. Bug*, who had liv'd long enough among 'em to know 'em. And one of 'em, quoted by *Mr. Faldo* in his proof of their denying the *Scriptures*, has these words, "Let this be sent to be read in the Fear of the Lord in the *Holy Assemblies* of the Church of the First-born, where she is scatter'd to the *Ends of the Earth*.

Lastly, They use the same detracted expressions concerning it with the *Papists* and *Jesuits*, calling it a *Nose of Wax*, a *Lesbian Rule*, a *Dead Letter*, &c. See *Fisher*, p. 48. in his forementioned Book, even there where he pretends to defend the *Scripture*, and that the Quakers don't deny it, yet represents it, "As at this day alter'd, and adulterated, wrested and torn, like a *Nose of wax* twisted and twined — A meer graven Image with Ink and Pen on Paper and Parchment, for 'tis so. A *dead Letter*, a very *Nose of wax*, and a *Lesbian Rule*, and no certain stable standard: Wou'd not any think these were the words of some good *Catholick*? but they'd be shrowdly mistaken, for the distinction follows, "I know not why, says he, what they (the *Papists*) wickedly, because tauntingly, we may not honestly, since truly, seriously and soberly, to call the *Scriptures*, which may be so easily, so endlessly alter'd by the *Wills* of Men. These are his very words, and let all his Friends look upon 'em, and try if they han't forgot to blush: for with the help of the self-same commodious distinction, why may they not honestly, because truly, seriously and soberly, cheat, lye, rob, plunder, ravish, murder, for which Crimes those who want the *Light* wou'd very well deserve to be whipt and hang'd; because poor dull Rogues, they wou'd do it wickedly, and must e're plead *Guilty* to the Accusation. And thus we are strangely mistaken if we han't sufficiently prov'd the first Branch of our Charge, that the *Quakers* speak contemptibly of the *Bible*, which according to their own Confession, is one dangerous and detestable Opinion.

II. The 2d. is, "That they will by no means allow it to be the *Word of God*: And this is so plain, that it almost surpriz'd us to find they had the *Brow* to deny it, since 'tis one of their most notorious avow'd Principles. However, we'll give 'em one or two home Instances to refresh their Memories. *Naylor's Answer* to the *Jews*, p. 25. "It is the Devil that contends for the *Scriptures* to be the *Word of God*—Sure he dos not make Devils of himself and all his Followers. So *W. Pen* in his *Key of their Principles*, p. 240. In his *Answer* to the 6 Obj. The Quakers denying the *Scriptures* to be the *Word of God*, He acknowledges the Charge, and gives their common fallacy for't instead of a reason, because they ne're call themselves so, but denominate Christ by that Title, and that they refuse it in reverence to Christ: But they have been answer'd an hundred times over, that Christ is call'd the *Word of God* figuratively, because

cause he proceeds from him as words from a *Man*, and expresses his *Will*. That the *Scriptures* are more properly his *Word*, tho' written; not the very *Letters*, which is ridiculous to suppose, and was never affirm'd, but the *sense* and *Divine Truths* therein contain'd, and thereby convey'd unto us, and by the Cooperation of God's *Spirit*, working in us *Faith* and *Obedience*, which come by *Hearing* and the *Word of God*. That it's proper to call 'em the *Word of God*, tho' Christ is so also, is plain, because several of the *Holy Pen-men* call their *Writings* the *Word of God* — Nay, even the *Blasphemous Quakers* do the same, as has been said by their own *Nonsense*. The first may be prov'd from a hundred places in the *Scriptures*, of which take two or three, 36 *Jer.* 4. *Baruch wrote from the mouth of Jeremiah all the Words of the Lord*. V. 10, they are call'd the *Words of Jeremiah*, and yet in the 12th. the *Words of the Lord*, tho' at two or three removes: Nor will their *folly Evasion* help, that 'tis *words*, not *word*, for in the first *Verse* of the same *Chapter*, 'tis said, *This word came to Jeremiah from the Lord* — Take thee a *Roll of a Book*, &c. where are many more words than one, tho' the *singular* is used for the *plural*, a common Scheme of Speech in all *Nations*. Hence 'tis plain, that what ere is writ by Divine Inspiration may properly be call'd *God's Word* — as even the *Quakers* themselves own, tho' they thereby egregiously contradict themselves, when as before they term their own *Blasphemous Writings* the *Word of the Lord*. There's a second *dangerous* and *detestable* Opinion which we have prov'd 'em guilty of.

III. The third thing we accused them of, was, *Turning the most Sacred Truths of the Scripture into jejune Allegories*: This we shall prove anon in the Instances of our Saviours *Death, Resurrection, Heaven and Hell*, all which they turn into *Allegory*, as we'll anon show, and all which we are sure are some of the *most sacred Truths of the Gospel*.

IV. The fourth is, *That they speak not very honourably of our Saviour*; which we'll prove: For, 1. They make him a *Monster*, with two *Bodies* to one *Soul*; and worse, they say he is *actually present* in every one of their own *Bodies*; a much greater Degradation to him than his *lying in a Manger*. And, 3. They deny him to be *God*, distinct from the Father. That they make him *two Bodies*, we'll prove from *Barclay*, p. 306. 'As there was the outward visible Body and Temple of Jesus Christ, which took its *Origin* from the *Virgin Mary*, so there is also the spiritual Body of Christ, by and thro' which he that was in the beginning with God, and was and is *God*, revealed himself to the Sons of Men in all Ages' — And lower, 'Many gazing and following after the outward Body, look not to that by which the *Saints* are daily fed and nourish'd — And p. 87, 88. 'This *Word of God* and Light within is a spiritual, heavenly and invisible Principle, in which God as Father, Son and Holy Spirit dwells, and which we call *Vehiculum Dei* — Accordingly *Ed. Barroughs* in his *Trumpet*, p. 17. rebukes his Antagonists, for 'Feeding upon the report of a thing done many Years ago — and *Parnel* in his *Shield of Truth*, p. 30. 'None can witness this whose Eye is outward, looking at a Redeemer afar off. *Pennington's Qu.* p. 33. 'We can never call the Bodily Garment Christ, but that which appeared, and dwelt in the Body. Agen, 'What he took upon him was our Garment, the Flesh and Blood of our Nature, of an earthly perishing Nature, but he (Christ) is of a heavenly Nature, and his Flesh, Blood and Bones are of his Nature. Further, they say he's *actually present* in every one of their *Bodies*: This is as plain as that they say the Light within is in every *Man*; nay, this is all the Excuse they have for their *Idolizing* themselves and each other. *Fox* in his *Great Mystery*, 'He is deceiv'd, who saith *God* is distinct from the *Saints* — And *Fox* the younger, p. 53. brings in the *Light within*, laying, 'I am the true *Eternal God*, which Created all things: Tho' *Barclay* makes it only the spiritual Body of Christ, which he says is *not God*, p. 86. By this *Word of God* and *Light within* we understand not the proper *Essence* and *Nature* of *God*, which is not divisible, but a pure and simple Being — we can't help these two *Infallibilities* contradicting each other, any more than *Barclay's* contradicting himself; for he says expressly, p. 10. 'That he was the *Word*, and was and is *God* — tho' as before he denies the *Light* which they hold the same with the *Word*

to be properly *God*; therefore he must think our Saviour only *improperly so*, a *made God*, as the *Socinians*; or a *God by Emanation*, as the *Arrians*; or rather not at all *distinct* from the *Father*, of which more anon. However, they generally believe this *Light* within to be *Christ*, and that *Christ* to be *God*; tho' they'll by no means allow that *Man* who suffer'd at *Jerusalem* to be *God*, or so much as *Christ* in a proper sense, *Christ*, as they say, only taking that *Body* upon him. Now that they make this their *Excuse* for *Idolizing* and formally Praying to each other, viz. Because *Christ is in them*, we shall prove from their own words and actions. Many of 'em Worship *James Naylor*, as appears by the *Process* made against him, and the Confession of one *Bolton*, who still continu'd a *Quaker*; who when he appear'd displeas'd with the Practice, *Naylor* told him, 'If they did it to him as a *Man*, he disown'd it, but if any did it to the *Light* within him, he accepted it. Thus *Jos. Coal* to *G. Fox*, we have his Letter in *Faldo's Book* and *Francis Bugg's*, every word of which *Mr. Pen* has it seems undertaken to defend: 'Dear *G. Fox*, who art the Father of many *Nations*, &c. whose being and habitation is in the power of the highest, in which thou rules and governs in righteousness, and thy Kingdom is establish'd in Peace, and the increase thereof is without end: And yet higher, in *Jo. Audland's* Letter to the same Person — 'Dear and precious one, in whom my Life is bound up, and my strength in thee stands — By thy breathings I am nourished, by Thee my strength is renewed. Blessed art thou for evermore, and blessed are all they that enjoy thee. Life and Strength comes from thee, *Holy One*! Daily do I find thy Presence with me, which doth exceedingly preserve me, &c. Pray for me, that I may stand in thy *dread* for evermore. Pray for us all, that in thy Power we may abide for evermore! I am thine, begotten and nourished by thee, and in thy Power am I preserved. Glory unto thee, *Holy One*! for ever. With all these *Blasphemies* when they were Charged, *G. Whitehead's Answer* was, 'How proves he, that they gave and intended those *Names* and *Titles* to the *Person* of *G. Fox*, and not to the *Life of Christ* in him, whereof he was a partaker?' in his *Innocency against Envy*, p. 18.

We cannot proceed any further now, but shall finish our Discourse on this Subject in our next *Mercury*.

¶ There is in the Press a Book against the *Quakers*, which in probability will be published in July next, entitled, *New Rome Unmasked, and her Foundation shaken*, &c.

¶ THE YOUNG STUDENTS LIBRARY is now publish'd: Printed for *John Dunton* at the *Raven* in the *Poultry*.

## Advertisements.

¶ THE COMPLETE LIBRARY, or News for the Ingenious (will be Publish'd next Wednesday) containing several Original Pieces, an Historical Account of the choicest Books print'd in England and in the Foreign Journals, Notes on the memorable Passages happening in May, as also the State of Learning in the World. To be Published Monthly. By a London Divine. Printed for *John Dunton* at the *Raven* in the *Poultry*.

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